

# Home Mission Echoes

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"The country for which I lifted up mine hand to give it to your fathers."

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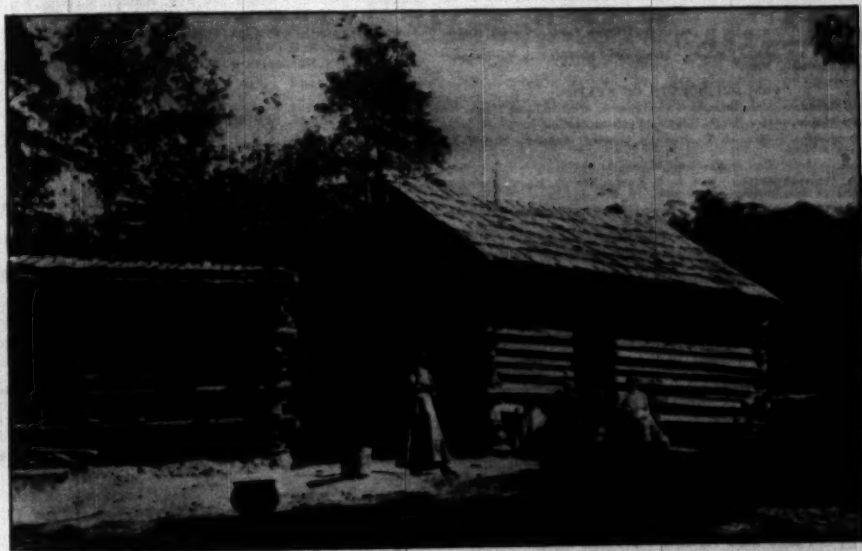
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Vol. VII.

MAY, 1903

No. 5

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Log Cabin in North Carolina

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510 \* Tremont \* Temple  
Boston

## "Topics for 1903"

The Outlook.	JANUARY.
Alaska.	FEBRUARY.
Our Treasury.	MARCH.
The Negroes.	APRIL.
Our New Possessions.	MAY.
Anniversary Notes.	JUNE.
Mexico and New Mexico.	JULY.
August and September.	AUGUST AND SEPTEMBER.
Chinese in America.	OCTOBER.
Methods.	NOVEMBER.
Indians.	DECEMBER.

## HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morrison, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

**Note the remarkably low terms:** Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

Home Mission Echoes will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All notices and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of Home Mission Echoes, 510 Tremont Temple, Boston, Mass.

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WE give this experience of an officer in a missionary society, quoted from a magazine, hoping that it may have its message for some one whose eye may fall upon it in these columns.

"Twice was I elected president of our Young People's Society, but each time refused the office because I was so unused to such work and felt that I could not try, that any one could do it better.

"A member of the Society, remonstrating with me, said, 'It is a duty to accept any work God offers.' 'Yes, and possibly I will accept the next.' 'There may never be a next one for you,' he said, 'the present is the only time we have to work in.'

"It was a most serious thought to me, and I promised God then, that if He ever called me again to work I would try with His help to do it. I am so glad He did give me a

'next time,' and I have found that He can use the very weakest of us, for He is our strength."

## About Prayer

A FEW gems collected about prayer I want to give you. "Want of prayer disturbs the plans of God." "Everything we have in this work hinges on prayer." "Doors will not swing open by discussion, but God swings them wide open in answer to prayer." "Louder than the cry of the missionary to come over and help, is the appeal, 'Pray for us.'" "Ceasing to pray for them, we reduce their working force." "The greatest sin we can commit is to omit to pray." "What right have we to leave unappropriated or misapplied this greatest force?" — *Woman's Evangel.*

# Home Mission Echoes

"Our Echoes roll from soul to soul,  
And grow forever and forever."—*Tennyson.*

Vol. VIII.

MAY, 1903

No. 5

## The Woman's American Baptist Home Mission Society



THE Woman's American Baptist Home Mission Society closed its twenty-fifth year with a balance of over \$5,000. The receipts of the year enabled the Society to meet its indebtedness, replace all borrowed money, and the Contingent Fund. That we were able to do this is due to the unconditioned legacies of the year. As has been often

stated, we need a working balance each year to enable us to meet the bills of the summer months, when money comes so slowly into our treasury. This year for the first time in many years we have such a balance. The Alaska account also closed with a gain over the receipts of former years, and a small balance.

There has been a gain of \$1,800 in the gifts from our Circles and Bands for the general work. The Young People's Societies and Bands have fallen off \$114 in the general work, but have made a gain in their gifts for Alaska of over \$200.

The gifts from the Sunday schools for the general work has increased \$106, and the receipts from the Sunday schools for Alaska show a gain of \$221 over those of last year. The names of forty-six more Sunday schools appear upon our list.

We have had a good year. We thank our Circles and Bands and all who have helped us to meet the responsibilities of the year. Their gifts prove that our Home Mission work is upon their hearts. Let us thank God for His goodness toward us, and that we can go up to our annual meeting burdened with no debt, and with renewed courage let us go forward to strengthen old fields and enter new as His hand may lead us.

"The leaves bring unto me," the Master said;  
He blessed them and the hungry thousands fed;  
Thy gold and talents bring, and, blessed, their power  
To serve will be increased, as was the bread.

—*Selected.*

AS the workers who have toiled by our side through many years leave us for the rest of heaven, our hearts are saddened, not for them, but for ourselves. Mrs. Ella Brainard Whittaker will long be remembered for the earnest, consecrated life which she has lived among us for many years. Mrs. Whittaker was a graduate of the Chicago Training School, and for a number of years was a missionary among the negroes of the South, supported by the Women's Baptist Home Mission Society. Since living in Boston she has ever been ready to aid our Society in every way possible, by speaking, entertaining, or working for the interests of our work. Although deeply attached to the Women's Baptist Home Mission Society, when she made her home with us, she threw in her interests with our work, and we had learned to love her for her sunny disposition and her ability as a worker. To her sorrowing husband we extend our sympathy.

REV. A. T. DUNN, D. D., Secretary of the Maine Baptist State Convention, who was taken so suddenly from earth upon the morning of April 2d, was a friend of our woman's work, and by his cordial sympathy has helped us over many hard places. We have had occasion many times to write him concerning our work in Maine, and we were sure of his interest and coöperation. We shall miss his genial presence and earnest words as we visit the Maine meetings. May God comfort the bereaved wife and children.

THE topic of this month's paper is "Our New Possessions." Owing to circumstances beyond our control the Woman's Department of ECHOES has been unable to hold to this subject. Next month we shall hope to bring tidings from our devoted workers in Cuba and Porto Rico.

**T**HE twenty-fifth annual meeting of the Woman's American Baptist Home Mission Society will be held in the Dudley Street Baptist Church, Boston, Mass., on Wednesday and Thursday, May 6 and 7, 1903, beginning at 2 P. M., Wednesday, and closing Thursday afternoon. The workers' meeting will precede the first session of the annual meeting, and will be held in the same church, Wednesday morning, May 6th, at 10 o'clock A. M.

Simple meals will be furnished at the church for twenty-five cents per plate. Lodging and breakfast will be provided for all delegates from a distance. All who can comfortably reach home at night will be expected to do so. The entertaining church cannot guarantee to provide entertainment for delegates who apply later than April 25th. All delegates desiring such entertainment should apply to Mrs. H. V. Mitchell, No. 1 Cardington Street, Roxbury, Mass. As most of the visitors can reach home after the close of the meeting, Thursday afternoon, entertainment for one night only will be provided for each delegate, unless she states in her application that she desires entertainment for two nights.

MRS. GRACE COLEMAN LATHROP,  
Clerk.

### Provisional Programme for Annual Meeting,

Dudley Street Church, Boston, — May 6 and 7

#### Wednesday Afternoon at 2

President's Address.

"Watchman, What of the Night?"

Replies by State Workers.

"The Pleiades." Miss Mary L. Howard, Hartford, Conn.

"Day Glimpses on the Pacific." Miss S. E. Stein, Fresno, Cal.

"Three Years under the North Star." Mr. F. A. Golder, Harvard University.

#### Wednesday Evening

"A Look through the Kaleidoscope." Prof. Howard B. Grose.

"What the Search-light Reveals." Prof. John Hope, Atlanta Baptist College.

#### Thursday Morning at 9.30

Devotional Meeting for half an hour.

Our Silver Candelabra, or Twenty-five Years of Light-bearing.

Our Northern Light.

Our Oil Reservoir.

Our Reflector.

#### At Noon

The new artesian well, called "Thanksgiving," that we have been drilling for some months, will be opened.

#### Thursday Afternoon at 2

The Light of the World, the Sun of Righteousness. Rev. N. R. Everts, Plymouth, Mass.

### Asheville, N. C.



THREE weeks' sojourn in Asheville, N. C., among the mountains of the Blue Ridge, has been granted the editor through the kindness of Mrs. G. S. Harwood, of Newton, Mass. Volumes might be written concerning this charming city of Asheville. It is 2,350 feet above the sea, in the centre of a circle embracing the territory bounded by the Mississippi River, Gulf of Mexico, Atlantic Ocean, and the Great Lakes.

An evidence of the permanent nature of Asheville's prosperity, the value of its climate, and the beauty of its scenery, is afforded by the magnificent home—a princely manor—established just outside of the city, by George W. Vanderbilt, of New York. With a vast fortune and a whole world to choose from, he has selected Asheville as the one place for creating the splendid house and lordly park which his architects and engineers have constructed under the direction of Frederick Law Olmsted, the landscape architect, who gave New York her Central Park. The house was built under the direction of the eminent architect, the late Richard M. Hunt, and is a château of the French Renaissance, 375 feet long and 150 feet wide, and in some features not unlike the famous château at Blois, France.

The Biltmore estate contains about ten thousand acres, and the Pink Beds and adjacent tract of Mr. Vanderbilt's hunting preserve comprise about 110,000 acres; this is known as Pisgah Forest.

While visitors and natives are enthusiastic in their praise of this delightful mountain region, to one who drives among the hills which surround the city there is pressed home a sense of need by one class of people, a class for which little has been done. The mountain whites live among these hills. While climbing some of these hills you come upon one of those little homes (like this in the cut), a one-room cabin made of logs. In summer they are often open, and the wind has full sweep. In winter the chimneys are filled with clay. Six, seven, or even ten people may occupy this house. A cow grazes upon the grass, a few chickens and a pig comprise their livestock. A little garden furnishes the vegetables, and here in this desolate region, sometimes twenty or thirty miles from a church or schoolhouse, children are born and grow up not even knowing of a Saviour who died for them. These people do not live in communities, but they are isolated, one or two cabins settle in some remote region, willing to remain ignorant of the great events which are occurring in the world. We were told that there were men and women living within fifteen miles of Asheville who had never seen a locomotive, and who had never been to the town. The children are uncouth and ignorant, but some of them are very bright and capable of wonderful development.

We have often read of the Home Industrial School of Asheville, supported by the Woman's Presbyterian Society, and it was a pleasure for us to visit this school and spend a half day in looking over the work. The building stands upon a hill about one mile from the city upon the road to Biltmore. About one hundred girls are admitted, and we seldom see brighter or more interesting pupils. The stu-



dents are taken from the mountain cabins. They are totally ignorant of housekeeping, or sewing, and know nothing of the Scriptures. This is a Christian home, and the Scriptures are read and studied daily. All the housework is performed by the students, and as we went from room to room we were impressed with the thorough work accomplished. In the schoolroom, sewing department, kitchen, exquisite neatness was manifested. Each girl has a special course in cooking, plain sewing, dress-making, and some in fancy work and embroidery. We were delighted with the cooking-class, and we realized of what inestimable value this knowledge would be to those girls as they go back to their mountain homes. We were told that in many cases the whole family had been uplifted by the education of one girl. We listened to one class which had for its subject that day, "The Physical Care of Children." Simple remedies for disease, and, better than remedies, the preventive of colds, fevers, the diet, bathing, cleanliness. All of them later to be told over to ignorant mothers.

We as Baptists have no share in this work, and we do not think it wise to attempt it. The Southern Baptist Convention has its own treasury, and is doing a great work. There are many large, influential Baptist churches in the South, two in Asheville. We attended service in one of them, and were surprised at the size and character of the congregation. Men, old and young, more men if anything than women, boys and girls, children and even babies, well dressed, decorous, appreciative. A church paper was handed us as we left the church, in which we found that during the month of March the Woman's Missionary Society raised \$100. An able editorial, by the pastor, stated that North Carolina had pledged to raise this year \$20,000 for Foreign Missions. As denominational schools are not supported among the negroes, we believe it is the work of the Southern Baptist Convention to care for these mountain whites. The hands of Northern Baptists are more than filled by the calls from the ten million negroes which cannot be ignored. We believe also in comity in mission work. As the Presbyterian and Congregationalists have taken up the work, let us leave them with our Southern Baptist Convention to care for the comparatively few mountain whites. We cannot do everything. As God has blessed our work among the colored people, let us push it with increased vigor.

M. C. R.

THE last day of 1902 Rev. Mr. Baskerville, of the Asheville Farm School, wrote: "The fall work is done, the vegetables are gathered in, and we feel thankful that even after the drought of last summer we have six hundred bushels of corn, four hundred bushels of Irish potatoes besides a fair yield of sweet potatoes, and from six to eight thousand heads of cabbage to help to feed our large family through the winter. We also put up three or four hundred cans of corn and beans, and fifteen hundred cans of tomatoes from our garden." It takes a large quantity of provender to feed those mountain boys.—*Selected.*

## The New Cuban Railroad

AT the close of the Spanish-American War, it became clear to all intelligent observers that one of the pressing necessities for Cuba was a trunk line of railroad from one end of the island to the other, with branches to important ports on the northern and southern coasts. The importance of such a railroad system was pointed out by Mr. Robert P. Porter, who had been specially commissioned by President McKinley to report on the industrial, commercial, and financial condition of the island. Mr. Porter, however, thought it extremely doubtful whether such an enterprise could be made to pay,—at least for many years to come; but within a year after the close of the war a route had been surveyed from Santiago westward to Santa Clara, the eastern terminus of the old road from Havana, a distance of about four hundred miles, and during the ensuing three years the entire line has been completed, so that Havana and Santiago, which were formerly as far apart, in point of time, as New York and San Francisco, are now connected by rail, and important branch lines will soon be opened. The master spirit in this work from the beginning has been Sir William Van Horne, the builder of the Canadian Pacific. An account of the progress of the enterprise, and of some of the difficulties encountered, is contributed to *Guntton's Magazine* for March by Mr. J. W. Davies, whose description of the trunk line and its branches follows:

### THROUGH TRAINS FROM HAVANA TO SANTIAGO

"The new railway is of standard gauge, and its bridges are of steel and masonry; its equivalent is similar to that of the best American railways, and it is intended at an early date to run through express sleeping-cars between Havana and Santiago de Cuba.

"The trunk line begins at Santa Clara, where the hitherto existing western system ends, thus affording a continuous communication on to Sancti Spiritus, Puerto Principe, and Santiago de Cuba. Along the main line are to be found great areas of land of the richest description, well watered and to a great extent well wooded, and suitable for sugar cane, tobacco, Indian corn, cotton, coffee, cocoa, and all the fruits of tropical and sub-tropical regions. The mineral wealth of this large tract is said to be very valuable, and the rural districts are peculiarly adapted for cattle; indeed, cattle do well everywhere."—*Review & Reviews.*

### Cable to Alaska

THE War Department, on March 6th, let a contract to the Safety Insulated Wire and Cable Company of New York, for the manufacture of eleven hundred statute miles of submarine cable, to be delivered on the Pacific coast at the earliest possible date. The cable is intended for use between Seattle and Alaska, and will touch at Juneau and Sitka. As soon as it reaches the coast, the work of placing it in position will be pushed along as rapidly as possible, and General Greeley, head of the Signal Service department, hopes to see the line completed this coming summer. Four hundred and eighty-five thousand dollars has been appropriated by Congress for this line.

## The Navajos

(Friends of home missions will read the following article with increased interest when they know that its writer is a young man who was in the West on a scientific expedition. His interest in the Navajos is simply that which was engendered by witnessing their condition, as he is not in any way connected with missionary work. — E. J.)



AR out in the heart of the great Southwest where the Rocky Mountains begin to lose themselves in the deserts of New Mexico and Arizona, away from the rattle of the locomotive and the march of our twentieth century progress, there is a tract of land set apart by the government for the Navajo Reservation. Imagine a piece of territory the size of the State of Massachusetts; wipe off from its surface every green valley and every wooded hill, and in their place put a stretch of dry, wind-blown sand, broken here and there by bare rocks worn by the wind into fantastic shapes, and in the centre a range of bleak, rocky mountains, dotted here and there with scrubby cedar and piñon-trees. Blot out every river, stream, and lake, and in their stead put a few little brooks trickling down the mountainsides, fed by the melting snow on the summits; and across one corner the San Juan River. It is called a river, yet how different from those to which we are accustomed! A broad, sandy "wash" over which runs for nine months of the year a shallow stream that can be forded anywhere the quicksand will permit, while during the remaining months it is a raging torrent, carrying all before it and sometimes washing away whole acres of cultivated land. Wipe away every city, town, and village, and in their place put a few scattered huts built of mud or of the stones from the hillsides, and looking more like brown ant-hills on the broad expanse of the sand than like human habitations.

This is the home of the Navajos, — a tribe of our native Indians who are very different from the typical Indian as we sometimes imagine him in the East. Not a lazy, shiftless, drunken wretch, supported by the bounty of the government, and wasting half his rations on drink and gambling, for the Navajos are a sober, industrious, home-loving people, entirely self-supporting, proud and self-respecting to an extreme, and quick to take advantage of their opportunities.

The men till the ground wherever they can find a spring or brook large enough to water a little field in which they may plant their crops of corn, beans, melons, and alfalfa; the children tend the sheep, driving them up on the hillsides where they find scanty pasture on the dried desert grasses and scrubby bushes; the women shear the sheep and dye, card, and spin the wool from which they weave their beautiful blankets. But with all their industry it is hard to pick up a living on that barren waste. When Mrs. Eldridge, the pioneer field matron of the San Juan region, entered the field, they had little knowledge of irrigation, and could use only those streams which naturally watered the land. Under her instructions they learned to build irrigating ditches, taking the water from the San Juan, and sometimes for lack of wagons dragging away the dirt from the ditches on a cow or horse hide drawn by a pony; they

had only one plow, and the Indians had to take turns, each one using it for a certain number of hours, and hurrying to make the most of his opportunity. Now there are several miles of irrigated land on the banks of the San Juan, and the Indians are justly proud of their green fields of alfalfa and flourishing bean and melon patches. Last year the government gave them two hundred and fifty apple-trees, which they planted and tended with the greatest care, and much to their delight every one of them lived.

Their enthusiasm in making the most of their advantages is well illustrated in the case of the Indian whose picture is shown below. This man, whose name is Hosta



BILLY

Yezze Ni Bigde ("the son of the late little man"), but who is better known as "Billy," had followed the time-honored Navajo custom of preparing for his decease. He had engaged one of the best weavers of the tribe to make him a handsome blanket, in which he was to be wrapped for burial. His pride in the result can be judged from his expression in the picture, which shows him clothed in the new blanket. But soon his crops began to grow and his alfalfa was so green and flourishing that he decided he must have a mowing-machine to cut it with, and he brought the precious blanket to Mrs. Eldridge, asking her to sell it so that he might get money to buy the machine. Professor Wylie, of the Montana Agricultural College, hearing the story, generously bought the blanket, and Billy is now so much interested in his mowing-machine that he does not think of dying. Not only has he used it for cutting his own

alfalfa, but many of his neighbors have profited by his progressiveness.

The mud hogans are fast being replaced by neat, comfortable houses of stone, and the women are learning to sew and make their own clothing after the white man's pattern.

This winter will be a hard one for the Navajos. Last summer the whole reservation was devastated by drought. The San Juan River could be crossed dry-shod anywhere, the mountain-streams dried up, and springs that had never been known to fail were exhausted. Very pathetic are the tales of those who have been working in the field. Mrs. Eldridge tells of two little children who were sent out by their mother with a flock of sheep to seek water. The streams about the camp had all dried up, and the children were told to take the sheep to a spring, a half day's journey away, and bring them back at night. But they did not return. The next day a search was made and the little ones were found dead near their scattered flock. In the place where the spring had been, they had vainly tried to get water by digging in the parched sand; but their efforts were fruitless and the dry, burning heat proved too much for them.

This is only one out of hundreds of sad results of the drought. The crops are almost an utter failure, and half the sheep and more than half of the ponies are said to be dead. Some relief is at hand from the government, who has sent surveyors into the field to lay out new ditches. These will be built by the Navajos themselves, and the money thus obtained will help them toward getting the necessary food, and will enable the women to buy wool from the traders with which they make their blankets. But already the effects of their poverty are being seen in the increased amount of sickness among the Indians, and, as they have absolutely no idea of medicine, our missionaries find their hands full.

It is impossible to adequately describe in this brief space the eagerness with which the children drink in the knowledge that is given them in the schools. Near the hospital, in the little building now the property of our Board, Miss Trippe and Miss Reichert have been teaching all that they could accommodate, and the results are most encouraging. One little fellow whom we saw, entered the school one October, and by Christmas-time of the following year he was able to write his own name in English and was beginning to make good progress in spelling and reading. But this is only one of hundreds who should be gathered under Christian influence. The field is a fertile one and deserves our best efforts. — *Frederick K. Vreeland, in Assembly Herald, Feb., 1903.*

IN the Indian Territory to-day there are about 65,000 Indians and upwards of 300,000 whites. Many of the latter are cultured, refined Christian men and women. But a large class of them are ignorant and wicked. The people with whom the full-bloods come in contact, especially in the woods, away from the railroads, is an ignorant, careless class. How can they be otherwise, when there is no provision made for schools for whites in the country districts? A generation is growing up in dense ignorance around the Indian. — *Selected.*

### Fruitland, N. M.

MRS. WRIGHT, of Fruitland, writes of our Baptist Mission among the Navajos:

"I often talk to the Indians on religious subjects when I have the interpreter, but he is not always here. I know enough of the language to talk to them on ordinary subjects, but they have so few words to express spiritual ideas. Nelson, our interpreter, knows how to put words together to make them understand, but I cannot do this.

"We have had 2,294 calls from Indians since December 20th, have given food to 900, medicine to 523, garments to 546, and made 247 garments in sewing meetings.

"The Indians have had a hard time during the winter, but there is a prospect of better times soon. Soon the grass will begin to grow, for we are having warm days now. The irrigation ditch will soon be done, and this will afford water for farm land for a large number.

"All we do, we do for Jesus' sake, asking His guidance in all things. Sometimes the work seems vain, but God knows. He bids us labor here, and sometime we shall rejoice to see many Navajos serving Christ.

"One old man said Sunday, 'We like your work here. We do not say much, but we think about it.' Sunday, two weeks ago, all the workers at the ditch came up to church, for they said Mr. Wright told them it was wrong to work on Sunday. They were here last Sunday, too. Miss Newell sings and plays so well. The Indians enjoy this so much, and some of them are trying to learn to sing. One young man, who has been away to school, plays several hymns quite well. He seems to have talent for music."

### Guadalupe, Mexico

THIS shows that we have on hand, in Mexican money, \$50.27. The work in Guadalupe is in good shape. Several months ago a successful effort was made to oust us from the town, the priests persuading a rich physician to purchase the property that we occupied, and then to order us out. This he did. For a time it seemed as though the hosts of darkness had got the better of us, but finally we found a place much better than the old one; at a lower rent, only about fifteen yards from the great church where hangs the sacred picture of the Virgin Mary, and here we raised the gospel standard. The priests are angrier than ever, but we preach the Word thus far unmolested by them. Sunday afternoons Mr. Sloan and Miss Jones go out there and hold a Sunday school, which is attended by about a dozen children and as many adults, — sometimes fewer, sometimes a house pretty well filled. Tuesday nights we have preaching there, and large numbers hear the gospel. We are told that a thousand dollars gold would buy that house. What a magnificent opportunity! But, alas! we lose so many opportunities!

The school under Mrs. Grahame is doing finely. She has a house full of eager seekers after knowledge.

Will you not kindly send this letter to Mrs. Alling, at New Haven?

Very sincerely yours,

WILLIAM H. SLOAN.

## Our Schools



**HARTSHORN.**—We have had a glorious time in Hartsborn, this week. I think that I wrote you that Mr. Crittendon of the Florence Crittendon Mission was at our last White Shield meeting. It was a meeting long to be remembered, and since then there has been a deep religious interest in the school.

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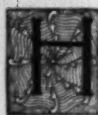
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## American Baptist Home Mission Society

### Editorial Notes

**T**HE American Baptist Home Mission Society closed its year with a deficit of \$27,885.47, being an increase of about \$14,000 to the deficit brought over from the previous year. It is noteworthy that although there has been considerable enlargement of the work the past year, and some increase in receipts, the deficit is within a few hundred dollars of that of last year; and this in transactions of about a half million dollars.

ONLY by an unusually large legacy was an indebtedness of \$50,000 averted. Similar special deliverances of the Society from crushing debts have occurred for several years. But we may not wisely count on their continuance for a long series of years.

**S**HALL the Society's work be cut down to the basis of its ordinary receipts; or shall the offerings from individuals and churches be brought up to the requirements of the fields? The former would be attended with distressing consequences. The latter is the true course to pursue.

How can the sum of \$40,000 additional be secured annually? By every donor adding 15 per cent. to his offering of last year. Churches that gave \$50 might give \$57.50; churches that gave \$250 might give \$287.50, etc. Could not this be done without difficulty? Will *your* church do it?

No special appeal will be made for payment of the debt. The amount will be included in the year's budget, as part of the grand total needed for the coming year, hoping that by this wide distribution of the burden it will rest so lightly upon any as to be almost inappreciable.

PHILLIPS BROOKS said, "You are doing too small things. Do larger, and you will be on your knees calling for God." We may well think of this as we contemplate the work of the society in the South. We need to do larger things.

I AM glad to think  
I am not bound to make the world go right;  
But only to discover and to do,  
With cheerful heart, the work that God appoints.

I will trust in him,  
That he can hold his own; and I will take  
His will, above the work he sendeth me,  
To be my chiefest good.

— Jean Ingelow.

### The Society's Meetings at Buffalo, May 20, 21

**T**HE programme for the annual meeting of the American Baptist Home Mission Society, at Buffalo, is unusually attractive. The chief addresses will be delivered by President Thresher; W. T. Stott, D. D., of Indiana; A. S. Hobart, D. D., of Pennsylvania; Rev. H. H. Clouse, of Oklahoma; F. T. Hazlewood, D. D., of Massachusetts; Rev. A. B. Rudd, of Porto Rico; H. R. Moseley, D. D., of Cuba; Rev. S. Z. Batten, of New Jersey; E. E. Chivers, D. D., of New York; J. T. M. Johnston, D. D., of Missouri; R. S. MacArthur, D. D., of New York; A. C. Dixon, D. D., of Boston; and Edward Brailsin, D. D., of Colorado.

A new feature in the programme is the arrangement for three "General Conferences," each from one to two hours, on these subjects: "The Inadequacy of Efforts for the Evangelization of Our Foreign Populations," "The Spiritual Condition and Needs of the Colored People," and "Organized Evangelistic Effort." The opening addresses on these topics are to be fifteen minutes each, and others five minutes each, thereby giving opportunity for many to present their views on these subjects. It is expected that these "Conferences" will be a regular feature of the Society's meetings in the future, and we are sure, will be regarded with general satisfaction.

### Progress and Destitution in New Mexico

**REV. GEORGE H. BREWER**, general missionary for New Mexico, says: "Three years ago, before the Convention was organized, there were no Mexican Baptist churches; to-day we have five, four of which have regular pastors; then, but eight missionaries were at work in the Territory; to-day sixteen missionaries devote their full time to the work; then, there were no self-supporting churches in New Mexico; to-day, four churches support their pastors entirely without aid from the Convention and Home Mission Society; fourteen new churches have been organized; over 150 persons have been baptized by missionaries under appointment; nine new meeting-houses have been, or are being, built upon mission fields."

So much for the past and our service therein, but the mighty task before us does not permit a relaxation of effort. Nay, after a brief survey, we are urged forward. We ought to do a larger work there this year than ever before, but our funds are limited; if we could have more money we could have more men, and more meeting-houses. Will not our brethren make it possible for the Society to take a step in advance? This is what Brother Brewer says of the field: "This is a great territory, and has a great future. It belongs to our God. Let us help Him redeem it from the hands of the wicked one. Within the four boundary lines there are *thousands of homes* untouched with the Gospel message; there are *multitudes of children* outside of any Sunday school; there are *numerous towns, mining camps, and country places where the Glad Tidings have never been preached.*"



## Advance in Eastern Cuba



THE present year has been one of great anxiety for your missionaries in Eastern Cuba. The failure of the United States to grant reciprocity to Cuba, and consequent bitterness of the Cubans toward all things American, caused us much uneasiness. For awhile the congregations and interest steadily decreased. Then came the Theosophists with lavish and spectacular expenditure of money in Santiago, which appeals very strongly to the people among whom we labor. But notwithstanding these discouragements and difficulties, the present year has been the best in the history of the Eastern Cuba mission. We quietly and confidently continued our work in the face of difficulties, and the Lord has, in the last few months, blessed us as never before. We have organized four new churches, — Boniato, San Luis, Dos Caminos, and Puerto Principe, and baptized 150 people.

We have built two new chapels this year, one at Manzanillo and the other at Boniato. We urgently need chapels at Puerto Principe, San Luis, Dos Caminos, and Al Cristo, and we are hoping that we may get at least three of them this year. Nothing is more stimulating and helpful than a church home for a people. This is especially true in Cuba, where we work at a tremendous disadvantage without proper equipment.

My co-laborers have been earnest and faithful. The ladies sent out by the women's societies have been especially active. Miss Gowen, who has charge of our school in Santiago, is an efficient and incessant worker. Miss Barkley, whom I call my *circuit-rider*, is doing a most excellent work among the women and children of San Luis, Dos Caminos, El Cristo, and Caney. The Lord is raising up some workers among our converts who give promise of being very useful in the evangelization of the island.

We have largely extended our work during the year, having occupied the following new stations: San Luis, Dos Caminos, Cristo, San Vicente, Tunas, and Bayamo in the province of Santiago, and San Ignacio and Ciego de Avila in the province of Puerto Principe. In San Luis we have a church of twenty-five members, and in Dos Caminos, one of thirty-five.

We purpose this year to occupy Nipe, — a nascent city on Nipe Bay, and destined to be a place of great commercial importance, — and to extend our work in other cities and villages as rapidly as we can get the workers, and means to support them. We urgently need an American in the province of Puerto Principe to work among the Americans, who are rapidly colonizing there.

Everywhere the people gladly hear the gospel. The country and small rural villages have been practically abandoned by the Romish Church and we have a magnificent opportunity to give these shepherdless masses the pure gospel of Christ. We are doing this just as rapidly as the brethren at home provide the means.

The calls to new towns are constant and urgent. A few weeks ago, the mayor of an interior village sent to Santiago

for our pastor to go to his town to baptize the children, that they no longer wanted the Catholic priest, and that they had collected \$18 which they would give him if he would go. Brother Barocio explained to them our views about sprinkling children, and told them it was impossible to go to his town to hold services, as in the Santiago district there are eight preaching services a week, besides ten Sunday schools to be looked after. The brethren in the churches at home must decide whether we are to deny to the rural population of Eastern Cuba the bread of life. These two provinces, Santiago and Puerto Principe, are practically left to us. I pray constantly that I may know how best to lay this work upon the hearts of my brethren, but oh, how I grieve sometimes over lost opportunities! How I sorrow over fields "white unto the harvest" and no one to garner! Rural Cuba can truthfully say, "No one cares for my soul."

REV. H. R. MOSELEY, D. D.

Santiago.

## Education and Morality

THE present educational movement in the South for the benefit of the negroes has stirred up the opposition camp to strenuous endeavor, evidently in the hope that advance along all lines of learning may be hindered if not altogether frustrated. Some of the ultra opponents in their efforts at annihilation have forgotten to carefully consider the statistics. A statement purporting to be from the pen of Senator Tillman (taken at random from a mass of like utterances) gives their view. He says, "My observation in regard to the negro is that, as a rule, when you educate one of them you *spoil a field-hand and make a candidate for the penitentiary.*"

We have figures to the contrary, at least regarding those trained in a college under the care of the Home Mission Society. Rev. D. D. Crawford, an educated negro, our educational missionary for Georgia, has gone to the public records for his facts. He says:

"I have made a general study of criminology of most of the high schools and colleges of this State, and a special study of the criminology of the Atlanta Baptist College. The above institution was founded in 1867, and has therefore been engaged in negro education thirty-five years. During that time there have been about 250 graduates, only one of whom has been convicted of crime; there have been several thousand undergraduates, and so far as known only four of that number have been convicted of crime. The other institutions in this State will compare favorably with the Atlanta Baptist College. Therefore, the argument that 'higher education is a danger to the negro,' falls before the facts. It is not the educated class of negroes in the convicts' camps, it is the ignorant class."

Brother Crawford's research also proves how fallacious is the argument that uneducated labor, whether on farm or otherwise, will be the salvation of the negro race, for of the prisoners in the convicts' camp, he says: "While the great majority are negroes, quite a number are white. The three leading occupations represented are: Farmers, 776; laborers, 981; railroad hands, 61. It is well known that the above classes of people are the most illiterate, in any race or country. Hence, how absurd is the charge that higher education makes a criminal of the negro! Among the 2,258 convicts are found only seven school-teachers, and they are from the 'backwoods counties,' most of whom have little or no high school training."

## Baptist Progress in Southern Porto Rico



HE field comprises five churches: Ponce, membership, 165; Adjuntas, 37; La Playa, 37; Yauco, 31; Coamo, 18; total, 288.

Notwithstanding the fact that for six months of the year the missionary's time was largely taken up with the building of the Ponce meeting-house, the work on the field has moved on with promise. The Lord has been gracious to us. There have been 104 baptisms, one new church organized (Coamo), and work opened in Guanica, the town made famous by the landing of General Miles with the first American forces to reach the island. We

Barras and Barranquitas, mountain towns of the interior, are points in which work must be established in the near future, and which will probably be linked with Coamo, forming an interesting field for a new native worker who will soon locate in the latter town.

Too much cannot be said in praise of the excellent work of Mrs. Duggan, whose presence and help since the early days of the mission have contributed in a marked degree to the progress of the work. She is gifted and godly, and thoroughly in love with her work. Brethren Alvarado and Hernandez located, respectively, at Yauco and Adjuntas, are developing both themselves and the fields under their charge.

Besides an additional class-room for our Ponce Sunday school, and the chapel for Corral Viejo, both of which we hope to begin in the near future, La Playa should by all means have a chapel during the present year. A suitable lot has been selected and money is already in the hands of the missionary to close the bargain as soon as the deed is in proper shape. The congregation has long ago grown to the capacity of the hall. There is but little possibility of further growth until the chapel is built. *This is an immediate necessity.* Three thousand dollars will do the work.

The forces against which we are contending are bestirring themselves. Perhaps never in the history of the island has Romanism been so active as at present. The lines are being sharply drawn. *Now is our opportunity. Shall we see it and seize it?*

REV. A. B. RUDD.

Ponce.

## Negro Ministers

NO one who does not live among the people can fully know and appreciate the influence the average colored minister has over the people. Now, since the Southern States have disfranchised the negro, and have thus removed from power and authority the colored politician, the minister's influence will greatly increase; hence, the greater necessity that the minister be trained and properly educated. Without such training his influence will, and must of necessity, be baneful and destructive. The fact is, the salvation of the negro along nearly every line is very largely in the hands of the negro ministers. Our schools need some fund with which to help a little and encourage poor but deserving ministers in school.

A. W. PEGUES.

Dean Shaw University.



BAPTISMAL SCENE

have seven Sunday schools, with about seven hundred in attendance. This is one of the most interesting features of the work.

The dedication of the church house in Ponce, on November 28th, marked an epoch in the history of mission work in Southern Porto Rico. It is a substantial brick building with seating capacity of four hundred, and costing (including furnishings, sidewalks, fence, etc.) \$9,733.36, though the contract price for house was only \$8,442; and stands as an ornament to the city as well as the pride of Porto Rican Baptists.

At six country places services are held with more or less regularity. In one of these—Corral Viejo—a barrio of Ponce, a church will probably be organized within the next month. Through the generosity of a New England lady, \$500 are in hand for the purchase of a lot, and the erection of a chapel at this point. As soon as the question of title can be arranged the building will be begun.

## Baptist Progress in Northern Porto Rico



HE past twelve months' work in Porto Rico has been full of interest, and marked by steady, solid, and most encouraging growth. From San Juan on the north to Ponce on the south, the great central highway is now studded with Baptist churches and stations.

At Cayey, midway between these two points, Bro. E. L. Humphrey, who arrived in Porto Rico in August, 1902, has established a new mission centre. He has a growing church in the town itself, and many stations in outlying districts. Brother Humphrey bids fair to make an admirable missionary, and his progress in Spanish has been remarkable. The Cayey field lies in the midst of the great tobacco and coffee districts, and is, in every way, of exceeding importance and promise.

In the *Northern Porto Rican field* there are organized churches in San Juan, Rio Piedras, Carolina, Aguas Buenas, Caguas, Mediana Alta, and Cayey, and stations with regular weekly services at Gurabo, San Lorenzo, Cidra, Usabal, besides a number of preaching places at minor points. Rev. E. L. Humphrey, Miss Ida Hayes, and Mr. and Mrs. H. P. McCormick are the American missionaries on this extensive territory and are assisted by three native helpers employed by the society. There are 283 names on the church rolls, and over three hundred in the Sunday schools. Ninety have been baptized during the year. There has been a marked development in the Christian graces, and the principle and practice of self-support grows in favor. In November, 1902, an associational meeting was held in Ponce, and such vital questions as lay-evangelism, how to reach the country districts, self-support, and the development of the new churches, were seriously studied. The presence of Doctor Hazlewood, the society's representative, proved a real blessing, and brought much pleasure to all the brethren.

Within a few months we expect to have regular preaching places in Rio Grande, Guayabaco, Barras, Barranquitas, and Trujillo Alta, and must ask help to rent rooms in each place. Thus far friends have freely offered their houses for our services, but they are much too small, and there are many practical objections to their continued use. Houses are needed at once — speaking only for Northern Porto Rico — in San Juan, Rio Piedras, Carolina, San Lorenzo, Caguas, Cayey, Cidra, Mediana Alta, and Gurabo. A letter yesterday advised the writer that the rented private house used for a church room in Caguas must be given up. This means a forty-mile horseback ride for the missionary, and most probably days — perhaps unsuccessful days — of effort to find another home for the little flock. Think of the time and money saved the work by the building of

chapels, and then of all the other attending advantages! We *must* build.

An American company has secured a franchise for the building of an electric road from San Juan, through the heart of our Baptist territory, to Ponce. This will greatly facilitate our mission work.

A prominent official of the United States government who had been all over the island, studying intimately social, political, and economic conditions, said a few weeks ago, at the writer's table: *Porto Rico's development, Porto Rico's future, lies with the churches and the schools, — mainly with the churches. Give them churches, and they will get schools.*"

This is expert testimony to a scientific truth. Philanthropy, patriotism, charity, should second the efforts of the society in its Christian effort for the blessing of this million of people for whose present and eternal welfare we are so



PORTO RICANS

peculiarly responsible, and who are in every sense worthy of our sympathy, affection, and sacrifice.

H. P. MCCORMICK,

*General Missionary.*

## Increase in Immigration

OFFICIAL reports of immigration at the port of New York show an enormous increase of European immigration over that of previous years. On one day early in April, over twelve thousand entered this port, a number almost if not quite unprecedented. Official reports of recent arrivals show that 26.1 per cent. were Southern Italians, and 11.5 per cent. were Hebrews. Of all the immigrants 27,550 could neither read nor write, half of these being Southern Italians. The arrivals in March are more numerous than in any previous March, and the indications are that on account of the unsettled state of things in Eastern Europe and the famine in Northern Europe there will be an unprecedented influx, not only from those quarters but also from Southern Europe, during the present year. How lamentably inadequate are our efforts for the evangelization of these incoming multitudes.

## What Marshfield Is Like

OUR missionary, Rev. Thomas Irvine, who has entered on his fourth year of service in Marshfield, Oregon, in a few words gives us a pretty clear idea of the setting for his church, which is not in a quiet pastoral vale, as one might imagine. He says:

"This city is wide open, the laws of God and of the State flagrantly disregarded. We have twelve saloons, one brewery, one wholesale liquor store. On Sunday, business houses, saloons, gambling hells, are wide open, with Sunday baseball added. The Ministerial Association secured the signatures of about all the store merchants to close on Sunday, but several broke through the arrangement and the stores are all open again. We attended the primaries and secured a temperance council. The council has already passed a strong ordinance against gambling, and will, we expect, move in the direction of Sunday closing of saloons and stores.

"About three months ago, one hundred and fifty miners from Libby (some three miles from here) came into Marshfield and lynched a negro; two weeks ago a gambler was shot in a saloon by another gambler; a week ago a man died from exposure when drunk. I do not believe there is in the wide world a place where the gospel is more needed than here. Should the Great Central Railway construction work be carried forward in the spring as we anticipate, this city may become one of the largest on the Pacific Coast."

Amid such surroundings the church work is carried on. Brother Irvine tells us that "the Ladies' Aid Society, which has been at work three months preparing for their bazaar, succeeded in raising fifty-seven dollars, net. Six have been added to the church during the quarter, and more to follow. Church attendance has increased; also that of the Sunday school and the B. Y. P. U. One young man last Lord's Day decided for Christ. To God be all the praise! Pray for the work here."

## Worshipping in a Saloon



HAT would we of the older cities think if on Sunday morning, instead of coming into a stately, spacious church edifice, we were to gather as does the Baptist congregation of Apache, Okla., in a contracted room designed for other purposes? Rev. R. A. Rushing, says: "We are holding meetings, second and fourth Sundays, in an old saloon building, the one room being divided into two rooms having a seating capacity of only about fifty-five to sixty. We have a full house nearly every service."

But there are better things in prospect, for he also tells us that "the foundation is now complete for a building thirty-two by forty-six feet, and we have about six hundred dollars subscribed."

The Home Mission Society is coming to the aid of this struggling church with a grant from its Church Edifice Fund.

## Finns

REV. O. A. WILLIAMS, D. D., superintendent of missions, writing from Minneapolis, says:

"Two years ago, the Finnish Baptist Mission Union in America was organized with eleven members. March 27-29, the second anniversary of that society was held in Duluth, Minn. The superintendent of missions of this district was present at these meetings. They reported at the present time a membership of one hundred and thirty. They contributed during the past year two hundred and fifty dollars toward supporting a missionary under appointment of the Home Mission Society, who labored among this people. In the United States there are between three hundred thousand and four hundred thousand Finns. In Duluth and St. Louis County there are ten thousand. During the meetings, steps were taken toward organizing a Finnish-speaking Baptist church in Duluth. This would be the first Baptist church in the country to use only the Finnish language. There are three other Finnish churches that use the Swedish, and there are some four hundred natives of Finland who are members of Swedish Baptist churches."

## The Baptismal Test

AMONG the difficulties encountered in the evangelization of our foreign populations, and gathering them into Baptist churches, is the Baptist requirement of an open profession of faith in the act of baptism. Among the Italians particularly, there is a degree of timidity and reluctance, which, in some instances, has led to a considerable delay in the reception of converts into our churches; recently, one of the Italian missionaries had an experience of this sort that was quite disappointing. In another field, several members of an Italian Baptist church, under the influence of their former pastor, who has been induced to become a Congregationalist, have likewise avowed their purpose to follow him, declaring that they regard our requirement of baptism as an obstacle in the way of the evangelization of their countrymen. To these people, immersion is indeed a pretty severe test of their sincerity and of the depth of their convictions; and those who stand the test are likely to be more decided and steadfast than those who enter a church in some more congenial way.

We do not know what the custom is among pedobaptist churches in New England, and indeed in many other parts of the country, concerning the re-baptism of converts from the Roman Catholic church; but it is true that in many instances the ceremony of infant baptism as administered by the Romish church has been accepted as valid by pedobaptist ministers, who, therefore, have received these converts simply upon their confession of faith without requiring baptism at their hands.

IF we have the knowledge of a Saviour for all, we shall want all others to have that knowledge; and this it is that makes the missionary spirit that is one of the distinguishing marks of true Christianity.

—H. C. TRUMBULL.



# OUR YOUNG PEOPLE

CONDUCTED BY  
ANNA SARGENT HUNT.

## Alaska's Wild Flowers



THE name Alaska seems to carry with it in many minds only visions of snow and ice, and we should expect to find a plenty of both in some sections, and not be disappointed.

Listening at one time to Mr. Coe's description of the climate of that part of Alaska with which he is most

familiar, we were surprised to know that twelve degrees below zero was the coldest weather he had ever seen,—and that, although in the middle of winter

ice is cut which is fourteen inches thick, at Christmas-time the lakes are open, and so the period of cold seems short.

As we find ourselves in the sweet May-time of the year, and our beautiful wild flowers are at their best, it is pleasant to know something of the blossoms which bloom in the Alaskan country. We find in the *Washington Star* a letter from Mrs. Volney T. Hoggatt, a native of Kentucky, but who now is an enthusiastic resident of Alaska.

Speaking of the country, and the one hundred and thirty varieties of beautiful wild flowers, she says:

"People who have never visited the Territory of Alaska and are not familiar with the resources and conditions generally, naturally are a little incredulous when we speak of the soil, the botanical experiments, and conditions that exist and have existed perhaps centuries before this great empire came under our government.

"From time immemorial, since the first sowing of the seed in this Northland by the hand of the All-divine Planter, the wild flower has borne life from the soil and lifted its graceful head and beautiful face upturned to the sun and blue sky, with as much vigor and substance as any hothouse flower or outdoor plant of California. As many as one hundred and thirty varieties of wild flowers have been found in the district of Nome, between the 66th and 64th degrees north latitude along the coast of Bering Sea. I have spent hours and days among the hills and

lowlands gathering the little waxen petal flowers—of every tint and color—so beautiful and dainty in texture and color that it seemed as you studied them that the sweet breath of Heaven had but merely touched them and left the blushes of love-messages upon their petals.

"I found myself acquiring somewhat of a persistent fad in searching for these feather-tinted flowers, that I might find one to outrival the other in color. I have walked miles upon the driftwood along the overflow of Snake River (a name very appropriate to this river from its tortuous windings) in search of cowslips, of the deep yellow hue, with the rubbery stems; also a small white lily with shell-like tinted centre, with these same long rubbery stems, which grew along the water's edge. They seemed conscious that I was in search of them, for they were hiding here and there among the driftwood.

"The foot-hills and lowlands that slope down to the sea, through the months of June, July, and August, are veritable gardens of wild flowers, mosses, ferns, etc. The reindeer moss is the moss upon which the reindeer subsists; it takes the place of grass, and grows everywhere in abundance. It is of a silvery gray and various shades of green; turns gray after frost, but remains nutritious. This moss forms beds, everywhere for the wild flowers and ferns. As you wander through the lowlands following the small streams toward the majestic Sawtooth Range—with its snow-white caps—forming a background to the soft old green of the foot-hills below, covered with wild flowers, you see a picture of grandeur and beauty.

"Among these foot-hills flowers are to be found in extraordinary growth and strength; the white and blue violet, sweet-williams, bluebells, lilies of the valley, buttercups, marguerites as large and beautiful as the cultivated ones. The tall forget-me-nots in the rich, delicate blue, and the white, can be found by the acre, spreading its fragrance. These, to my mind, are the most bewilderingly beautiful of all.

"There are a number of varieties of ferns also—the species of the maidenhair fern, the broadleaf, the old woods fern, etc. Then, too, there is the little delicate flower that pops its head up in the spring as soon as the birds begin their song,—only not so early in Alaska as in more moderate climates where they have early springs,—but it barely waits until the snow disappears. You will find one here and there; whenever the full sun rays touch the earth you will find one of these frail blossoms. The indoor plants and cultivated plants thrive well; they can be seen in many of the homes of those who were thoughtful enough to take with them into this country a few sprouts or seed; the experiment of cultivated flowers has proven successful and interesting."

## Our Little folks



A LITTLE OWNER OF A MITE-BOX

### Wouldn't You?

If you were a mite-box, and owned by a maid,  
Just how would you like to be treated?  
And how would you like to be cast in the shade  
And never quite civilly greeted?

Or how would you like to be left half a year,  
With pennies — just two, three, or four?  
Neglected, forgotten, forsaken; I fear  
You'd be longing and pleading for more.

And how would you like to be torn, too, and broken,  
Till scarce you could know yet were you,  
And must look at the words on your garb for a token?  
Now, I shouldn't like it, would you?

And, wouldn't you rather be carefully tended,  
And given a penny each day,  
With every small blemish most tenderly mended?  
I would, wouldn't you, now just say?

— *Woman's Missionary Friend.*

SET Thou a watch, O Lord, at my mouth's door,  
So that by words my lips set free each day,  
They give to wing white messengers of peace,  
And speed not dark, ill-omened birds of prey.

— *Florence Bronson Tucker.*

WE have many times felt much regret because our requests for responses from the young people and little folks were not heeded. We are so glad to receive the pleasant messages which come to us of late, of which the following is one:

"NATICK, MASS., March 29, 1903.

"DEAR MRS. HUNT:—I have been reading the *Home Mission Echoes*, and saw the letter written by Clara Leach, and your request to know how we earned missionary money.

"I am president of 'The Cheerful Givers,' a missionary band here in Natick. We have both foreign and home mission mite-boxes. At our mite-box opening, March 12th, we had about \$3.00. Twice we have had candy tables at the church, one at the annual church supper and business meeting in January, and the other at a church social the 20th of this month. Altogether we had about \$7.50, to divide between the home and foreign missions.

"Our meetings are held every other Thursday, at the home of our leader, Mrs. Briggs. We do not have them in vacation.

"When I do the dishes alone before going to school in the morning, or sometimes in vacation, mamma gives me a cent. If I earn money, or for any reason have some given to me, I put at least one-tenth into the mite-box. I had about \$0.56 in each of my boxes at the time we opened them. The society was started last November.

"At our next meeting we are to study about the Indians. Mrs. Peckham gave a talk last Sunday evening at the church, about 'Native and Imported Heathen.' She spoke some of the time about the Indians, which will help us at our next meeting.

"I hope our money will do a great deal of good.

"Lovingly yours,

"EMILY W. WOODS, *President.*"

THE following letter is from the Director of Junior Work of Stonington Union Association, Connecticut, and was addressed to our treasurer.

"Last June, when our Association met at Stonington, four little lads of ten or twelve years, perhaps less, acted as checkers in the cloak-room.

"Of course we talked and smiled, and I was the recipient of some lovely Jack roses.

"The second day Mrs. Dewhurst asked me to care for the literature table while she listened to the doctrinal sermon. Business was dull, all around; and these little fellows came out to inspect my wares. There happened to be an Alaska Number of ECHOES there, and so in a most informal manner I told them the story of our work at Wood Island, as I tell it to the Mission Band children. They seemed interested. I told them that Miss Owen would speak that afternoon of the work done for the negro boys and girls, etc. As they could not hear her, I told them that I would send them the story. They were quite taken with the red, white, and blue mite-boxes, and so I gave them each one!

"Soon after my return home, I sent to each a hectographed copy of my talk for children about Miss Owen and the work at Mather, a nice little note, and a Penny Helper card, asking them to earn pennies for this school.

"Imagine my surprise to receive the other day four short notes, each written in a child's cramped hand, declaring that they were 'my devoted friends,' and this \$2.50 for Miss Owen.

"I at once wrote them a letter of thanks, and I think it would be nice if you will send a receipt to each one. They are such little fellows — that it would please them.

"Yours with love for the work,

"GRACE SPAULDING."

## An Example for You

THE *Children's Missionary Friend* tells of a little girl ten years old in Los Angeles, Cal., who is a wonderful worker. Her success in gathering mites for her mite-box is remarkable. For three years past she has averaged ten dollars a year. She makes various little articles, useful and ornamental, and takes her little basket containing these articles to the district meetings, branch quarterly meetings, and to the social gatherings of her own church, finding always ready sale for her pretty things, taking orders also for articles she has not on hand. She is a constant rebuke to those who forget their mite-box until the last week of the year, and an inspiration to those who make frequent visits to this little silent friend of missions.

Here is a noble example for you, little workers. How do you treat your mite-box? With neglect? Does it stand on shelf or mantel, "forgotten and forlorn," month after month? or are you really working to store away therein shining treasures for the Master? — *The Little Worker*.

## The Fortune

(A TRUE INCIDENT)

"TEN new, bright pennies!" What lots of fun!  
What shall I do with them, every one?  
One for c'lection on Sunday must be,  
And one I borrowed from Dorothy Lee.

One for baby to buy a balloon,  
One for the monkey that plays a tune,  
And five for violets, sweet and blue,  
For the mother dear when she walks with you.

There's just one left; now what shall I do  
With this last penny? Now what would you?  
"Why, yes, of course," said my liddle bright,  
"I'll give it to Jesus to send His light."

"But, dear," I said, "you have done your part;  
Your tenth was given with all your heart:  
You gave your first one to Him; indeed,  
This can be used for yourself and your need."

"I know — but that one belonged, you see,  
To s'pport the gospel right here for me;  
But this'n — well, this'n a present will be  
Just because I love Him, and He loves me."

— *Over Sea and Land*.

## How Beautiful!

A JAPANESE girl said in a missionary meeting: "One spring my mother got some flower seeds — little, ugly, black things — and planted them. They grew and blossomed beautifully. One day a neighbor, seeing the flowers, said: 'Oh, how beautiful! Won't you please give me some seeds?' Now, if the neighbor had just seen the seeds, she wouldn't have called for them. 'Twas only when she saw how beautiful was the blossom that she wanted the seeds. And so with Christianity. When we speak to our friends of the truths of the Bible, they seem to them so hard and uninteresting; but when they see these same truths blossoming out in our lives into kindly words and good acts, then they say: 'How beautiful these lives!'"

— *S. S. Chronicle*.

## A Missionary Plant

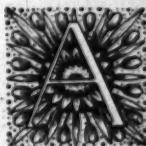
LET all our little folks read the true story told by our *Own Home Mission Monthly* about a dear little missionary worker.

In an industrial school in New York City a little girl was presented with a pretty flowering plant, as a reward for regular attendance and faithfulness in all her duties. In this school, one Saturday each month is observed as missionary day, and each child is expected to bring a cent. This little girl longed to do more. So she took her plant home, washed the window of their tenement-house room that her plant might get more sunshine, watered it with care, and kept the leaves free from dust. As alips appeared, she rooted them in tiny pots, sold them, and took the money to the school on missionary day. At the end of another school year, she had gained in this way \$6.50. When urged to keep a part for her own needs, she said, "Oh, no; my plant is a missionary plant."



SPELMAN GIRLS UNDER MARCHING ORDERS

## Boy and Girl Missionaries



MISSIONARY is one who is sent to tell the good news about Jesus. Any one that can talk plainly can tell the good news if he knows it.

Doctor Torrey tells a beautiful story that shows what he thinks about boy and girl missionaries.

He says that one night, at the end of his sermon, he looked about the church to see if anybody had stayed to speak with him, and he saw two little fellows standing in the pew right close beside him. So he said: "How do you do, boys? Are you Christians?" And they answered up, like the manly boys they were: "No, sir; but we want to be!" Of course he soon showed them the way to begin to be Christ's little followers.

Two nights after this a young woman came and asked him to teach her the same thing. When he asked her name and address, it was the same as that of the two boys, and he found that she was their sister. She told him that they had brought her there. A few nights after that their mother came to the meetings, and also to Christ. "My boys kept asking me to come and hear you, and speak with you," she said. And last of all a dear little boy, younger even than the first ones, was brought to hear about Jesus, and learn how to love him. Don't you think these two little boys were good missionaries? They told the ones nearest to them, and that is the way to do always.

— *Children's Friend*.





